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# CONVERTED CATHOLIC MAGAZINE

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*To The Romans  
Communism and Catholicism--  
Will They Fight  
to a Finish?*

JANUARY, 1950

# THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32

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## TABLE OF CONTENTS

HOLY YEAR GLIMPSES.....	2
THE CATHOLIC—PROTESTANT FEUD.....	5
State Engulfs Church in Czechoslovakia.....	8
Courting Franco .....	9
The Fate of Father Feeney.....	9
TO THE ROMANS.....	11
The Gospel in Latin America.....	13
CATHOLIC JUDGES HAVE DUAL ALLEGIANCE.....	14
CATHOLICISM AND COMMUNISM.....	16
The Passing Show.....	23
Your Questions Answered.....	27
Communists Dominate Church.....	28
THE PAROCHIAL SCHOOL PROBLEM IN ENGLAND.....	29
Communism and Christianity Compared.....	31

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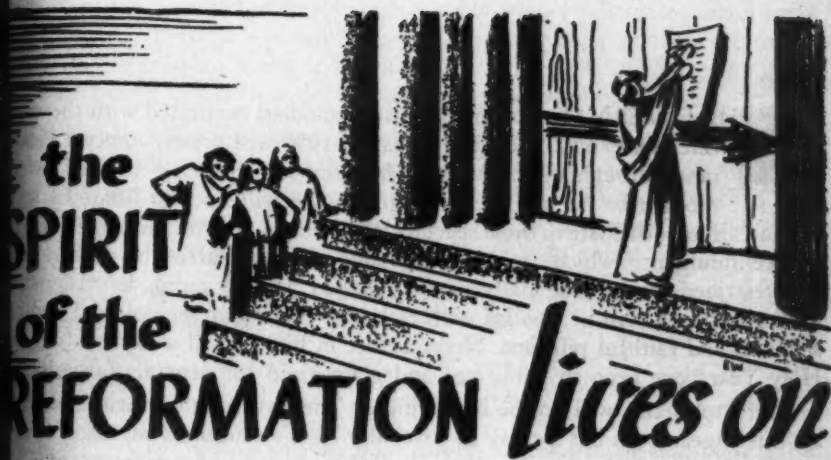
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## *Rome's Holy Year--*

### *A Challenge to Protestants*

**T**HE EXTERNAL show of ritualistic grandeur connected with the many ceremonies of Rome's Holy Year of 1950 will greatly impress Protestants throughout the world. They cannot help being affected by the thought of the millions of pilgrims who will flock to Rome by land, sea and air to participate in these spectacular displays and gain the Pope's special jubilee indulgence, which can only be obtained in Rome after the performance of prescribed works. The daily newspapers, as well as radio, television and motion pictures, will be flooded with elaborate reports of the colorful demonstrations and faithful pilgrims. Never before in history will a Roman Catholic Holy Year have been so publicized and glamorized for general consumption.

But Protestants will not be hoodwinked. They will remind themselves that all this pageantry is but a cloak to cover the Pope's continued assertion of unwarranted power to be the sole dispenser of the remission of punishment due for sin. They will recognize that under this deceptive cloak is the age-old denial of the Gospel teaching of salvation by grace through faith, which Martin Luther and the other reformers so vehemently protested and for which they renounced the Roman Catholic Church and its priesthood. It is well for Protestants to realize that all this pomp and display is completely divorced from the simple Gospel teaching as exemplified by Christ. The pretentiousness of Rome is an ominous contrast to the humility of Christ. Thousands of people gathered on Christmas Eve in Rome to watch the Pope ostentatiously open the Holy Door at St. Peter's. Yet, practically unnoticed by the passing crowd, Jesus Christ was baptized in the Jordan River by his forerunner, John the Baptist. And at the same time, the very heavens themselves were opened.

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Protestants need not feel "left out" because their churches do not compete with the Roman Catholic Church in staging elaborate demonstrations. Would Christ Himself feel at home in Rome during this Holy Year? Or would He say of it:

"Many will say to me . . . Lord, Lord, have we not prophesied in thy name? . . . And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Matt. 7:22, 23

Rome's Holy Year, with its jubilee indulgence, its pomp and ceremony, is a public manifestation of the old errors of Roman Catholicism against which Protestants have been protesting for centuries. It is a public denial of the Gospel teaching of salvation by grace through faith. It is a denial of the completeness of the redemptive work of Jesus Christ on Calvary. It is a false assertion that men can do what belongs alone to God to accomplish. It is a further repudiation of the Protestant Reformation and of the blessings that have flowed from it.

The Protestant Reformation happened more than four centuries ago. But its effects must continue and be increased in our day. Never was there greater need than in this year 1950 for a positive reassertion of the principles of the Reformation. With the growing threat of totalitarianism in Church and State, the great Protestant heritage of faith and freedom is being menaced on all sides.

The Pope's Holy Year should therefore serve as a necessary stimulus to Protestants of all denominations to assert their faith and defend their freedoms more positively and vigorously than ever before. This is the most effective way which they can protest against the Pope's pretended power, especially his claim to be able to remit punishment for sin by his indulgences.

Here is the opportunity for Protestants to make this year of 1950 a year of great Protestant revival.

## Rome's Corner on Indulgences

P E R H A P S the strangest feature of a Roman Holy Year is connected with the special Jubilee indulgence granted by the Pope for that year alone. This indulgence is restricted, with certain exceptions, to those who visit Rome during that year and perform the prescribed works of devotion.

But, in addition to this, the Pope also decrees the suspension of all other 'ordi-

nary' indulgences throughout the world—except those for the dying and the dead. This gives Rome a monopoly on indulgences for the year, and forces a greater number of pilgrims to journey to Rome. It also creates a hardship on devout Catholic people in other parts of the world, who are thus deprived during the year of the indulgences they have been accustomed to gaining for themselves.

In addition, the Pope also suspends the special powers of bishops and others of granting pardons for certain kinds of sins

January, 1950 •

—called "reserved" sins—which ordinary priests cannot pardon. Thus those burdened with these "reserved" sins must journey to Rome to get pardon of them during the year 1950. For the Pope, who claims the power to grant indulgences and special pardons, can also suspend or withdraw them at will.

This juggling of pardon and punishment for sins is incomprehensible to those who believe in the Scripture teaching that God alone can forgive sins, and that by the blood of Jesus Christ full atonement is made—covering both guilt and punishment: "*He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed . . . And the Lord hath laid upon him the iniquity of us all*" (Isa. 53:5, 6).

## Vatican Boycotts Israel

**H**OLY YEAR pilgrims who intend to visit the Holy Land have been strongly advised by the Vatican to avoid the area controlled by the Israeli Government because they might be denied permission to enter the Arab zone. As reported in the N. Y. Times of last November 1, the warning was contained in a bulletin issued by the Fides Agency of the Congregation for the Propagation of the Faith, which painted a gloomy picture of restrictions and controls in the Israeli zone as compared with the more liberal conditions in the Arab zone. Services in the Arab zone were described as "regular and costs not very high," while in Israel "travel facilities are good, but hotels and travel are about two and one-half times more costly than in the Arab zone."

Relations between the Vatican and the Government of Israel have not been very cordial because of Israel's refusal to accept international status for Jerusalem and other holy places. The Vatican agency's warning to Catholic pilgrims not to traverse Israel's zone is by way of retaliation for this. As its

bulletin points out: "*The Israeli Government estimates that about 100,000 pilgrims will come to the Holy Land during the Holy Year and it looks upon this influx of visitors as a possible source of revenue.*"

The obvious intent of the Vatican is to deprive the Israeli Government of as much as possible of the revenue from this tourist traffic. Pilgrims were also told that most of the holy places are in the Arab zone and were strongly advised to enter the Arab zone without traversing Israel.

## Holy Year Prayer Book

**T**HE PILGRIMS PRAYER BOOK, official prayer book of the Holy Year, outlines faith, hope, charity and Marian devotion, as the themes for visits to the four major basilicas for the 1950 Holy Year pilgrims to Rome.

Faith and increased virtue are the themes for the visit to St. Peter's; hope at St. Paul's; charity at St. John Lateran's; and devotion to Mary at St. Mary Major.

The prayer book, reports the National Catholic Welfare Conference, contains 70 pages of prayers, hymns and directions to pilgrims.

⊙ **A FULL LENGTH** motion picture portraying the life of the Virgin Mary is being filmed by an Italian motion picture company for use during the Holy Year. This picture entitled "The Life of Mary in History and Legend" will be produced in five languages, according to the Chicago 'Tribune' of last October 12.

⊙ **JAIL SENTENCES** in Ireland were reduced by one to six months for all persons confined last December 24. The Irish government, according to the N. Y. Times of last November 4, announced this leniency was because the inauguration of the Roman Catholic Holy Year was on that date.

⊙ **A HOLY YEAR** record album by RCA Victor has been issued and it is believed to be the first home recording of the voice of Pope Pius XII. The album includes liturgical music by Italian choirs, dialogues and narrations in English and the proclamation of the Holy Year by the Pope.

*The Converted Catholic Magazine*

## The Catholic-Protestant Feud

NOTHING can be gained by trying to cover up the seemingly irreconcilable differences between the Catholic and Protestant ways of life in America. This is not to say that anything should be done to stir up enmity among the people belonging to the different religious faiths. This is a country where all churches and sects are free to practice and propagate their beliefs and defend their religious heritage. Each has the right to criticize all the others, and no one, even a red-robed cardinal, is justified in calling such critics 'bigots' who exercise that right in defense of those very rights and freedoms.

At the root of the Catholic-Protestant conflict is the fact that the Roman Catholic Church is more than just another religion. It is a world-wide religious organization that reaches out for control of almost every institution of public life. Protestantism, on the other hand, seeks only to enjoy the guaranteed freedoms of conscience and worship, speech, press and assemblage. It enters the public forum to

protest only when there is danger of abridgment of these freedoms, or when another religious group attempts to grasp too much power in religious, political and social affairs.

It will be noted that Protestantism's protest against the Roman Catholic Church has become more vocal of late. This is because of an awareness of increasing pressures of the Roman Catholic Church to gain greater control of the conduct of American life. Protestant leaders are exercising their right to talk and write about this, and they cannot be accused of anti-Catholic bigotry for doing so.

Secular magazines are also taking the courage to open their pages to presentations of the Catholic-Protestant feud. *The American Mercury* for last September did so by having Rev. Dr. W. Russell Bowie, dean of students at Union Theological Seminary in New York, present the Protestant side under the title, *Protestant Concern over Catholicism*. In the same issue, Jesuit Father John Courtney Murray, eminent Catholic authority on



Church-State relations, made a reply from the Catholic position. By thus presenting both sides of the controversy, the *Mercury* protects itself from Catholic wrath. It also calls attention to the fact that *"the widening gulf between Protestants and Catholics has become an important national issue,"* and that it is in the interests of a free press in a democratic society to bring such issues out into the open for public examination.

Dr. Bowie's skillful presentation of the Protestant side is done with courtesy and candor. His chief concern over Catholicism is its avowed purpose "to make America Catholic." This, if it succeeded, would, he holds, *"jeopardize the religious and civil liberties which have been the glory of Protestant countries and of Protestant culture."* He rightly asserts that American Protestants do not want the things to happen here that have happened in other countries where the Roman Catholic organization was able to succeed in carrying out its designs. He marshals ample evidence of the undesirable results of this in countries such as Italy, Spain and Argentina. Most alarming, however, is the wealth of evidence Dr. Bowie produces to show how far the Roman Catholic hierarchy has succeeded in attempting to carry out these same designs in the United States.

Dr. Bowie's chief concerns over Catholics are: the totalitarian structure of the Church of Rome; its attempts, wherever it is strong enough, to impose its own exclusive teaching and to assert its power to suppress error; its claims to control education, laws concerning marriage and divorce, and regulations about morality gener-

ally, not only for its own communicants, but for the whole population. Dr. Bowie does not shrink from bluntly stating that Rome regards Protestantism as a "perversion of Christianity," and that, given the opportunity, *"if it cannot destroy Protestant organization, worship and opinion, it will lay upon them such harassing and arbitrary limitations as to make them, as nearly as may be, impotent."*

Dr. Bowie does not invent these charges. His article is simply a recital of facts and quotations that prove them to be in accord with the official teaching and practice of the Church of Rome. It cannot be otherwise, since Roman Catholicism will never yield on its claim to be the one and only true Church of Christ. It rejects equality with other religions. Pope Leo XIII, in his encyclical *Immortale Dei*, declares: *"It is not lawful for the State . . . to hold in equal favor different kinds of religion."* It cannot become, as Protestants would prefer, a part of the larger Christian fellowship of Churches. It is unable therefore, to align itself satisfactorily with the American democratic way of life.

As one proof of this, Dr. Bowie quotes from the now well-known article by Father F. Cavalli, published in the April 1948 issue of *Civiltà Cattolica*, official organ of the Jesuits in Rome. Here are some excerpts from Father Cavalli's article:

*"The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate*

means they shall not be allowed to propagate false doctrine. Consequently, in a State where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence, without opportunity to spread their beliefs . . .

"In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to co-habitate where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis which remains the most imperative of her laws, but merely adapts herself. . . . Hence arises the great scandal among Protestants . . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim . . . that error can have the same rights as truth . . . The Church cannot blush for her own

want of tolerance, as she asserts it in principle and applies it in practice."

Jesuit Father Murphy's reply to Dr. Bowie's well-documented presentation is sharp, and even contemptuous in parts. For instance, he brands as "historical nonsense" Dr. Bowie's assertion that it was the Protestant majority which founded this nation and established the liberties that all now enjoy.

All will agree that it is well to recognize the growing religious tension in America because of the increasing conflict between Catholicism and Protestantism. Even his Jesuit opponent agrees with Dr. Bowie that the situation should be clearly faced, "with no smokescreen of evasive words."

## *Free Pardon*

BY G. CAMPBELL MORGAN

When I was preaching in Yorkshire at some mission services, a collier came to me at the close of one of the services and said to me, "I would like to be a Christian, but I cannot receive what you have said tonight."

I said, "My brother, why not?"

He said, "I would give anything to believe that God would forgive my sins; but I cannot believe He will just forgive them if I turn to Him. It is too cheap."

I looked at him and I said, "My dear friend, have you been at work today?"

"Yes."

"Where have you been working?"

He looked at me slightly astonished and said, "I was down in the pit as usual."

"How did you get home?"

"Oh, I walked home along the road."

"But how did you get out of the pit?"

"The way I always do. I got into the cage and I was pulled to the top."

"How much do you pay to come out of the pit?" He looked at me astonished, and said, "Pay? Of course I don't pay anything."

I said to him, "Were you not afraid to trust yourself in that cage? Was it not too cheap?"

"Oh, no," he said, "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke upon him, the fountains of the great deep were broken up, and he saw that he could have salvation without money and without price; it had cost the infinite God a great price to sink that shaft and rescue lost men.

## State Engulfs Church In Czechoslovakia

CZECHOSLOVAKIA'S new church control laws, which went into effect last November 1, place the Roman Catholic Church in a position of complete subservience to the Communist state. All churches come under control of these laws, but they particularly affect the Roman Catholic



Church, since Czechoslovakia is a predominantly Roman Catholic country with a Catholic membership of some 10,000,000.

The chief provisions of these new church laws, as listed in the N. Y. Times of November 2, are as follows:

1. The State will pay priests their basic salaries, far higher than they ever received before; the State will also grant bonuses for good work, educational grants for further study and pensions.
2. The State will take over the business administration of all churches, charities, institutions and other church property.
3. Only priests who have sworn allegiance to the Communist State will be allowed to preach.
4. All churches must submit an inventory of their property within three months. They also must submit budget estimates to get appropriations.

5. The State will operate all seminaries.

6. Violation of the law will be punished by fines of up to 100,000 crowns (\$2,000) and prison terms in extreme cases of up to six months.

It was reported that the bishops of Czechoslovakia had refused to accept the new, high State-paid salaries for themselves, but had authorized their priests to accept them. They also authorized the priests to take the oath of loyalty to the Government, with the following qualification:

*"... Since I am convinced that the Government will never ask anything that would be contrary to the laws of God in human rights."*

This drastic, one-sided solution to the bitter Church-State struggle in Czechoslovakia—80% of whose people are Roman Catholic—was inevitable, since no mutual agreement seemed possible between its Communist Government and the Vatican. It creates a union of Church and State, but not to the liking of the Roman Catholic Church or to anyone who cherishes the vital principle of freedom of religion as we know it in America. Union of Church and State in Catholic countries—with oaths of loyalty to the Government and state-paid clergy — is what the Roman Catholic Church demands. But it also requires that the Roman Catholic religion be established as the sole religion of the State, that its religion alone be taught in the schools, that marriage be regulated according to its canon law, and that freedom be denied to other religions. This is what it has obtained in Spain, for instance, and what it fights for in Czechoslovakia and other countries where it controls a majority of the people.



## Courting Franco

IT SEEMS that Catholic Church pressure may soon succeed in obtaining restoration of full United States diplomatic relations with Franco Spain. The chief argument put forward in favor of this is that Spain



holds a key military position in Europe in case of a war with Russia. Added to this is a report that Franco's mining engineers have discovered in the Pyrenees new deposits of uranium ore—the element from which atomic bombs are made.

According to a report in the N. Y. Times of last November 1, five U. S. Senators and seven U. S. Representatives had visited Spain and returned "with praise for the Spanish Administration and with suggestions that a Washington Ambassador be returned to Madrid in full restoration of diplomatic relations, and that a United States loan be advanced to the Spanish Government." Also sought is Spain's admission to membership in the North Atlantic pact nations.

In exchange, Franco was reported as offering a guarantee of active aid to the North Atlantic nations in the event of a war with Soviet Russia, this to be accomplished by a military

alliance with Portugal, already a member of the North Atlantic pact nations.

American public sentiment as a whole is firmly opposed to granting any aid or comfort to Franco's Fascist regime, which was established with the help of Hitler and Mussolini, and which continues to deny religious freedom to Protestants. But military necessity is a powerful argument to overcome moral considerations such as these.

## The Fate of Father Feeney

THE SEQUEL to the Boston 'heresy' case came last October 28, when Father Leonard J. Feeney was expelled from the Jesuit order "for disobedience." His expulsion, according to an AP dispatch, was approved by a decree of Very Rev. Jean Baptiste Janssens, the General of the Jesuits in Rome.

Father Feeney is the leader of a group of fervent Catholics, including three professors at [Jesuit] Boston College, who hold to the strict interpretation of the Catholic teaching that



there is no salvation outside the Roman Catholic Church. This group accused the Jesuits at Boston College of teaching heresy because of their watered-down interpretation of this ancient Catholic dictum to please Protestants. The three professors were dismissed from Boston College for spreading "erroneous" doctrine, and Father Feeney was "silenced" by Archbishop Cushing, thus depriving him of the right to say mass, administer the sacraments or preach sermons. He was also condemned by the Supreme Sacred Congregation of the Holy Office in Rome last July.

Father Feeney conducts his own school at St. Benedict's Center and insists on an *ex cathedra* pronouncement of the Pope himself on the issue. In announcing his expulsion from the Jesuit order, he declared: "I shall continue as a Catholic priest, loyal and devoted to the church and to the Pope, at St. Benedict's Center, with the most beautiful group of Catholic young men and women I have ever met in the world."

Much publicity has been given to this case since it broke into the open last April. On the one hand it has caused no little scandal in Roman Catholic circles. On the other hand, however, it has served to make it ap-

pear to the American public that the Roman Catholic Church has become more tolerant toward Protestants in our time. In reality there is only a seeming difference between the liberal interpretation now being officially placed upon the accepted teaching that there is no salvation outside the Roman Catholic Church, and the strict interpretation which Father Feeney and his group insist upon. The liberal interpretation admits that some Protestants *may* be saved, if they remain all their lives "invincibly ignorant" that the Roman Catholic Church is the one and only true Church. For, it is argued, they thus belong to the Roman Catholic Church *in desire*, since if they were not "invincibly ignorant," they would become Roman Catholics. Father Feeney and his followers reject this Jesuit sophistry, and would deny salvation to all who are not *actually* Roman Catholics.

From the Protestant viewpoint, and according to the Scripture teaching, both Father Feeney and his opponents are wrong. Since salvation does not depend upon belonging to any particular church organization, it should never have been decreed that outside any church there is no salvation. The true Christian teaching is: *Outside of Christ there is no salvation.*

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# To The Romans . . .

By L. H. LEHMANN



"THE GOSPEL OF CHRIST . . . for therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."—Rom. 1:17.

**M**ARTIN LUTHER'S CONVERSION, along with the whole work of the Reformation that followed, was brought about by his correct apprehension of this 17th verse of the first chapter of the Apostle Paul's epistle to the *Romans*. In fact, no conversion from Roman Catholicism is complete without full acceptance of the fact here set down that *the Gospel of Jesus Christ reveals that through faith in Jesus Christ man is actually invested with the very righteousness of God.*

Like all other priests who have been converted to the Gospel teaching, Luther had believed, as he was taught by Roman Catholic theology, that this righteousness was solely *an attribute of God*, impossible for man to attain, and for this reason he accepted the

Gospel as a system of modified law under which salvation had to be earned by human works.

Two other Scripture passages clearly confirm Luther's discovery. The first is *Romans 3:21*: "*But now without the law, the righteousness of God is manifested . . . righteousness by faith of Jesus Christ unto all, and upon all them that believe.*" And again, in *Phil. 3:9*: "*Not having mine own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is of God through faith.*"

Now, it is obvious that this "righteousness of faith" must mean that justifying righteousness with which we are *invested* by God through faith. It cannot mean the *attribute of righteousness in God Himself*, which is an abstract thing, and which obviously is not possessed by God from faith or anything else, since it is inherent in

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Him by His divine nature. It comes to us *instrumentally* from faith, however, not from works. Paul describes it in the Greek as springing out of or from faith—*ek pisteos*. It is *put on us* by God, and is in every sense His work and gift.

Roman Catholics cannot understand how this is possible, because they are never taught to believe that salvation and justification can come to them in any other way except it is *earned* by conforming to the laws of the church. This is the old pagan Roman principle that salvation must be earned piecemeal, the same as a salary or reward for proportionate work done by slaves for a master. It must be remembered that the Apostle Paul wrote this epistle to the *Romans* in Rome itself. They knew of the pre-Christian religious principle of having to earn one's salvation by works. If what Paul told them was in no way different from what they knew and saw around them, why should he want to explain it at all? His object was to show the Romans *by contrast* how much the Gospel teaching differed from the Roman principle of being justified by obedience to external law.

It is also necessary to explain further to Roman Catholics, as Paul did to the Romans of his day, that the actual act of faith, from which the righteousness of God comes, is not in itself anything that is meritorious, any more than other human acts are. A rope cast into the water is the instrument by which a drowning person who grasps it is saved. Faith is similar to the act of the hand that grasps the proffered aid. Paul brings this out farther on, in the fourth chapter of this epistle to

the Romans, where he expressly contrasts *faith* with *works* of righteousness: "*To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted FOR righteousness.*" Far from faith being the meritorious root of righteousness, he makes it clear that on the contrary, it is merely *imputed* for righteousness. In other words, it has pleased God to attribute a value to faith which intrinsically it has not in itself. It is in a sense similar to what the Government does when it makes a piece of paper into a \$100-bill by its official stamp of authority. The piece of paper thus obtains a conventional value which intrinsically it has not.

It is strange, tragic in fact, that the Apostle Paul explained all this clearly for the Christian Church in Rome, and yet the Roman church today *refuses to accept it or teach it to the millions of people under its dominion throughout the world*. Instead, it holds on to the opposite teaching of salvation by works as it existed in Rome before the Gospel was preached there by Paul. By so doing, it completely rejects the very pith and center of the whole Gospel message of "righteousness derived from faith (*dikaiosisune ek pisteos*), as Paul puts it, and thus robs its people of the knowledge of the Gospel of Christ, which is "the power of God unto salvation" and their spiritual birthright.

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## The Gospel in Latin America

BACK from a 'three month visit to many Central and South American countries, Dr. W. Stanley Rycroft reported in the August issue of *Latin American News Letter*, that "the cause of Christ is growing faster in Latin America than anywhere else at present." Dr. Rycroft is executive secretary of the Committee on Cooperation in Latin America.

Recalling that the people of Latin America have been "kept in darkness and superstition so long by the Roman Catholic Church," Dr. Rycroft tells how "the Gospel of Jesus Christ comes to the people of these countries with the freshness and power of the early Christian period. It is bringing new life and hope to many; it is creating a new culture and new ethical standards in the community. People are now being born again and experiencing a new found joy."

Under the title, "What a Roman Catholic Priest Saw in South America," the *Latin American News Letter* also gives the following translation of an article published recently in Chile, and originally published in *Temoignage Chretien* in Paris. The author is Monsignor José Cardijn, a Belgian priest, founder of the Catholic Workers Youth Movement:

"In maps and mission reports South America appears as a Catholic block of 130 million, that is, one third of the Catholics of the entire globe.

"In reality the religious ignorance

there is something frightful. Christianity has no influence at all in the economic and social life. In South America they only recognize three sacraments: baptism, communion, and processions. Christianity is presented in an exaggerated exclusivist cultural form. About 80% of the population is illegitimate.

"Industrialization is increasing at a tremendous pace; people who leave the mountain regions live in a hopeless state. The result—a new group, the industrial proletariat (which has not reduced in any way the rural proletariat). You have to see it to understand the extreme misery of the proletariat. They live in horrible huts, covered with kerosene cans, cardboard or boards, piled up one against the other on the hillsides, where 300,000 workers and their families are herded together like animals.

"Land of contrasts, misery and extreme wealth!

"There are no schools for the masses without money. Religious orders have schools and universities in such cities as Lima and Santiago but they are for the rich only. These vital problems demand an urgent solution. A small elite has realized this. But it is not from a negative anti-communism of the governing classes that a remedy will come. If Pope Pius XII should go to South America and teach his social doctrine he would certainly be arrested as a communist, and be sent to a concentration camp in the interior of the country."





## Catholic Judges

Have

## Dual Allegiance

**A** SERIOUS PROBLEM arises for Roman Catholic judges when the laws of their church conflict with those of the State. In cases of such conflict, the Roman Catholic Church insists that its jurisdiction must prevail, and that of the State be excluded. This problem has become especially acute in Roman Catholic countries with Communist governments, such as Czechoslovakia and Poland, where Catholic judges are called upon to preside over trials that are the result of laws harmful to the interests of the Roman Catholic Church.

Pope Pius XII, in a speech to the central committee of the Union of Catholic Italian Lawyers last November 7, issued specific instructions on the duties of Catholic judges in all such cases. As reported in the *N. Y. Times*, he called upon "all Roman Catholic jurists throughout the world to abstain from passing sentences based upon laws that the church considered unjust."

Of special interest to Americans were the Pope's directives to judges in the matter of divorce. "A Catholic judge cannot, except for very grave reasons," he declared, "pass sentence of civil divorces for a marriage which is valid before God and the church." This pronouncement of the Pope on divorce was reported as having "the same weight on Roman Catholic judges considering cases of Protestants married in Protestant churches as on marriages of Roman Catholics." For the Roman Catholic Church claims jurisdiction over the marriage of all baptized persons, Roman Catholics and Protestants alike.

According to Roman Catholic teaching, the civil State has no power to dissolve such marriages and permit the parties to marry again. The practice of some Roman Catholic judges, therefore, has been to avoid, whenever possible, the handling of divorce cases, especially those involving Roman Catholics. Others fall back on the way out

provided by Catholic theologians, that in pronouncing sentence of divorce, a judge can merely intend to declare officially that the State regards the civil effects of the marriage as no longer existing. But he must not intend to dissolve the marriage and thus leave the parties free to marry again. To do so would be to cooperate in their sin. Father Francis J. Connell, professor of Moral Theology at the Catholic University in Washington, D. C., in his book, *Morals and Politics in Professions*, explains it as follows:

"The Catholic judge knows that the marriage itself cannot be dissolved by the state, and in granting a divorce he has no intention of exempting the parties from anything more than the legal recognition of the effects of their marriage. Nevertheless, when the judge foresees the probability or the certainty of an attempted remarriage, his act of granting divorce is material cooperation toward this sin. Hence, according to the principles of cooperation, there must be a good reason for performing this act—a reason sufficiently weighty to justify the permitting of the evil effect. Such a reason would seem to be present if the judge were in danger of losing his office in the event that he refuses to accept a divorce suit, or even if serious antagonism and loss of pres-

## Congratulations

"I MAY BE a Catholic, but I'm a citizen of the United States first," declared Roman Catholic District Judge Luis Armijo of Los Vegas, N. M. He further stated, regarding the Pope's recent instructions to Roman Catholic judges, as reported by the N. Y. 'Herald Tribune' of last November 8, that his oath of office as a judge came first, in his attitude toward any matter of jurisprudence.

tige ensued. But if, without any grave inconvenience, he can avoid a divorce case which will probably be the occasion for an invalid remarriage, he is bound to do so."

This places a Roman Catholic judge in a position of divided loyalty. He cannot in conscience approve of any State laws which his church considers to be unjust, and in administering such laws he must resort to the use of mental reservation as the only way to avoid committing sin.

## Sabotage!

AN ARMY, in a two column pincer attack, invaded Vatican City last month, reports the *Minneapolis Tribune*. The spearhead of the first column was discovered in the apartment of Angelo Cardinal Mercati, papal librarian and archivist. This column had demolished several books and documents, the cardinal's royal ceremonial cape and almost caused an oak beam to collapse on the cardinal's bed.

The second column, when discovered, was well on its way into the private archives of the Vatican secretariat of state.

And who were the guilty culprits? A swarm of white ants who had penetrated the Vatican walls from the infected Monteverre area of Rome.



## Catholicism Co

### Will They Fight to a Finish?

**T**HE INTENSITY of the struggle between Catholicism and Communism is due to the fact that they are rival systems of universal world power. Both work in and throughout all countries to propagate their doctrines and increase their control. Each has its center of world operations—one in the Vatican, the other in the Kremlin.

So far, Communism has been a much greater menace to Catholicism than any of its enemies in the past. Already the Communist tide has engulfed more than thirty-five million Roman Catholics alone in the satellite countries behind the Iron Curtain. The same fate threatens more than a hundred million Roman Catholics in the rest of Europe.

The alternatives thus facing those who direct the policies of the Vatican are: either 1) to bring on a war to defeat the forces of Communism in Rus-

sia and overthrow the Communist governments in control of the Catholic countries of Eastern Europe; or 2) to find a basis upon which they could establish friendly relations with Communist regimes.

#### VATICAN'S CONDITIONS FOR PEACE WITH COMMUNISM

In its issue for last October, *United Nations World* magazine published an article by Count dalla Torre, editor of the Vatican newspaper, *Osservatore Romano*, entitled "*The Vatican's Conditions for Peace with Communism*." The author lists the minimum conditions that the Vatican would require for peaceful cooperation with Communism as follows:

- "1. Freedom of worship and of the administration of the sacraments.
- "2. Freedom of evangelism and of proselytism.
- "3. Freedom of religious administration; the right of the Church to



BY L. H. LEHMANN

# Communism

nominate priests and bishops; to maintain communication among the faithful and the priests, the priests and the hierarchy, the hierarchy and the Holy See.

- "4. Freedom of religious instruction and of the Christian school.
- "5. Freedom of the means of dissemination of the faith, of defense, and of affirmation of the thought and the mission of Catholicism before public opinion—in short, freedom of Catholic speech, press and action."

These are the minimum conditions that the Roman Catholic Church would demand as a *modus vivendi* in Communist-dominated countries, and would involve, of course, the direction by the Vatican as an outside force of the internal affairs of the Church in those countries. They would also involve a sharing by the Church of the control of the education of youth.

It is the contention of Catholic apologists that the Catholic Church can combine with all forms of political



and social government, provided the interests and doctrines of the Church are safeguarded. Pope Pius XI once declared that he would make a pact with the devil himself if it served the interests of the Church. An agreement was almost reached between the Vatican and the Kremlin in 1923. Louis Fischer, in his book, *The Soviets in World Affairs*, relates that Chicherin, then Soviet Commissar for Foreign Affairs, met with the Archbishop of Genoa and the King of Italy on the Italian cruiser, *Dante Alighieri*, and clinked glasses in a toast to the coming friendly relations between the Vatican and the Kremlin.

In 1925, the present Pope Pius XII, then papal nuncio in Germany, also negotiated with Chicherin, who presented him with a set of proposals for a Soviet concordat with the Vatican. The Russian Orthodox Church was then in a state of disruption, and the Vatican had the hope that an agreement with the Kremlin would afford an opportunity of bringing large sections of Orthodox Church members into communion with Rome. The Kremlin, on the other hand, hoped by an agreement with the Vatican to gain the moral support of the Roman Catholic Church throughout the world. These negotiations ceased in 1927, and the Vatican then turned to the support of Fascism. Two years later, in 1929, it signed the Lateran Pacts with Mussolini and later, in 1933, the present Pope Pius XII, then Cardinal Pacelli, put his signature to the Vatican's Concordat with Hitler's regime.

#### CAPITALISM OR COMMUNISM?

Outspoken condemnations of capitalism have been frequent of late as

part of the Vatican's policy of gaining favor with the leftist forces in Europe. The Vatican newspaper, *Osservatore Romano*, of last May 7 (as quoted in the N.Y. Times) declared: "Communism does not run counter to the nature of Christian doctrine as strongly as capitalism." The Washington (D.C.) Post of May 8, reported the Vatican newspaper as stating that "Communism, shorn of its atheism, would be less un-Christian than capitalism," and that the Catholic Church "long has considered capitalism a cancer, at least as much a 'sin against nature' as artificial birth control."

The four Cardinals of France, in a joint letter to the French people last September 15, likewise stressed that the Catholic Church is not an ally of capitalism. According to the N. Y. Times they declared: "It must indeed be made known that there is in the very notion of capitalism . . . a materialism rejected by Christian teaching."

Capitalism, after all, is generally regarded as the outgrowth of Calvinism and the Protestant Reformation. It was Protestantism that undermined the power of the Catholic Church in Europe and led, in the view of Catholic historians, to the secularist, anti-clerical 'lay' governments of modern times which separate the power of the Church from that of the State. They thus blame Protestantism as being to a great extent responsible for the evil element of atheism in Communism that has now become so great a menace to all religion. They hold that some form of communistic society, united to the Roman Catholic Church, would have been the orderly development of the Middle Ages, had not Protes-

tantism turned the tide toward individualism and free enterprise, in economic as well as in religious affairs, resulting in the separation of Church and State.

It must be remembered that the Vatican's condemnations have been specifically directed against "atheistic" Communism, not the 'leftist' ideology in the economic and social policies of Communism as such. In a radio address to the National Congress of German Catholic workers at Bochum last September 4, Pope Pius XII referred to the decree of excommunication against Communism as "*a dividing line between Catholic faith and atheistic Communism,*" and went on to say (according to the N. Y. Times of Sept. 5): "*The decree has nothing to do with the contrast between poor and rich, capitalists and proletarians, owners and those who have no property.*"

#### DICTATORSHIP OR DEMOCRACY?

The Catholic Church is not opposed to dictatorship in civil government, provided the dictatorship protects the Catholic Church's interests. This was explained in the Brooklyn *Tablet* of last May 28, in answer to the question: "*Is a dictatorship morally wrong in the eyes of the Church?*" Here is the answer as given in this official Catholic newspaper of the largest diocese in America:

"A dictatorship is a form of government in which one person is appointed to rule with absolute authority. Such a form of government can be morally good or evil, depending on the justice or injustice of its rule. First of all, the dictator must have a right to his position. If he came by his power unjustly,

Here is the text of the oath of loyalty that all bishops, priests and other clergy must take to the Czechoslovak Government:

"I promise on my honor and conscience that I will be faithful to the Czechoslovak Republic and its people's democratic order and that I will not do anything which would be against its interests, security or integrity. I will, as a citizen of the people's democratic state, fulfill honestly the duties which result from my position and I will try with all my powers to support the constructive efforts aimed at the welfare of the people."

Priests were instructed by the bishops to add the following qualification:

"... Since I am convinced that the Government would never ask anything which would be contrary to the laws of God or human rights."

then his dictatorship is morally wrong. Secondly, the government under a dictator must acknowledge God as the supreme author of all law. Thirdly, the inalienable rights of all the subjects of the government must be respected and preserved."

After stating that, "dictatorship as it operates in Russia, and as it operated in Germany under Hitler and in Italy under Mussolini, is morally wrong," the *Tablet* goes on to prove that Franco's dictatorship in Spain is morally good:

"The dictatorship in Spain, on the other hand, is morally good. The Franco government was established in defense against the Russian influence in Spain. Though Franco is a dictator, he acknowledges the existence and the sup-

remacy of God and he respects the God-given rights of the people."

Thus, as long as a dictatorship defends the rights and claims of the Catholic Church and establishes friendly relations with it, then it is accepted and supported by the Catholic hierarchy—even against the wishes of the people. How the dictator came to power matters little. Surely Franco did not come by his power justly, nor can it be said that he respects the inalienable rights of all the subjects of his government. But Franco's dictatorship works with and protects the Catholic Church. The Church keeps Franco's regime in power by its spiritual control over the people, and Franco, in turn, protects the hierarchy and its property from the violence of the people. As Cardinal Spellman admitted in his book, *Action This Day*: "If the masses of the Spanish people were not held back by force, they would rise up and wipe out overnight the churches and clergy of Spain."

In a democracy, such as the United States, the Catholic Church is guaranteed religious freedom on an equal footing with all other religions. It accepts this freedom, but objects to the democratic principle of equality of all religions. For it teaches in principle that only the Roman Catholic Church should have the full recognition and protection of the State.

In spite of the flourishing condition of the Catholic Church in America, its full enjoyment of religious liberty and the tremendous influence and wealth it has attained, its status here falls short of what it considers its divine right to existence. Pope Leo XIII (Encyclical *Longinqua Oceani*, Jan. 6,

1895) warned the bishops of America as follows:

"It is necessary to destroy the error of those who might believe, perhaps, that the status of the Church in America is a desirable one, and also the error that in imitation of this sort of thing the separation of Church and State is legal and even convenient."

For in the United States the Roman Catholic Church is not recognized as a juridical entity endowed with civil rights. Neither can it hold property by its own inherent right as laid down in its canon law. It has no recourse to the civil law to protect itself against heretics, nor against those who abandon its membership and teach rival religious tenets. It cannot function as a divinely chartered "perfect society," with self-existing rights independent of the civil power, as it demands. Those claims could never be admitted in the United States, without completely overthrowing its constitutional foundation of law and freedom.

No wonder, therefore, that Pope Leo XIII warned the bishops of America against too much optimism as to the status of the Catholic Church in a democracy. In 1888 he had also instructed the bishops of the United States that they could accept conditions there only as "expedient" while waiting for the attainment of what he calls the Catholic Church's "own liberty." He said:

"Although on account of the extraordinary political condition today, it may happen that the Church in certain modern countries acquiesces in certain modern liberties, not because she prefers them in themselves but because she judges it expedient that they should be permitted, she would in happier times resume her own liberty . . ."

## THE GREAT DILEMMA

Since the failure of Catholic Church diplomats in 1927 to negotiate a friendly agreement with Soviet Russia, relations between the Vatican and the Kremlin have become increasingly more bitter year by year. The culmination of this bitter opposition came last July 13, with the Vatican's excommunication of all militant Communists and their active supporters. Communist governments of Catholic countries of Eastern Europe retaliated by declaring open war against the Vatican. This struggle has become most intense in Czechoslovakia, where a new law was voted last October 14, making all clergymen and bishops civil servants paid by the State and giving the government full control of all church appointments, finances and administrative affairs.

With this struggle between Catholicism and Communism, the old issue of Church-State relations in Europe has entered a new phase. Heretofore, under the old monarchies, the Vatican favored union of Church and State because of the privileged position thus given to the Catholic Church. Now, under Communist governments, a new kind of union of Church and State is being effected, with the Church completely swallowed up by the State. This struggle not only affects the Roman Catholic Church, but also the Protestant and Orthodox groups as well. Nor is it confined to Czechoslovakia and other countries behind the Iron Curtain. The conflict is being fought out in practically all the countries of Europe.

The issue centers around the old question whether a State's sovereignty can or should be shared with an established religion. In other words, shall a country be ruled by two powers—the civil and the ecclesiastical—as set forth in Roman Catholic teaching, or by the civil State alone? In the latter case, the Church is either separated from the State and left free to function freely, as in the United States, or completely absorbed by the State, as has recently happened in Czechoslovakia.



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*Complete separation of Church and State, however, has so far not been possible, even in the United States. Besides the close cooperation in the United States of government and business with all religions, the following direct government support of religion should be noted: the training of young men for the ministry under the G.I. Bill of Rights; the transportation in many states of parochial school children in public school buses; compulsory Bible reading in many public schools; chaplains in the nation's armed forces, and prayers at the opening of public functions. The most direct government aid to religion, of course, is the widespread granting of tax exemption to church institutions.*

In European countries, the cooperation of the dominant Roman Catholic Church has always been sought by all

regimes. Even Mussolini and Hitler realized the need for this. Atheist and former foe of the Catholic Church though he was, Mussolini knew that his plan of Fascist conquest could never succeed without the favor and cooperation of the Vatican. It was only after he had successfully negotiated and signed the Lateran Pacts with the Vatican that he started on the road of Fascist aggression in Ethiopia and Spain. Neither would Hitler have succeeded in gaining recognition from the outside world had he not first obtained the moral support of the Roman Catholic Church by means of his Concordat with the Vatican six months after he came to power.

Henry IV and even Napoleon were forced to come to terms eventually with the Vatican. Will Stalin and his henchmen succeed, or will they too have to come to Canossa?



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► **AT HIS** summer residence, Castel Gandolfo, Pope Pius XII held an audience with 250 young British pilgrims, and said he "*burns with zeal and solicitude*" for the return of Britain to the Catholic fold.

► **A MOVIE** based upon the case of Cardinal Mindszenty has been made in Hollywood by independent producer Jack Wrather. It is called "*Guilt of Treason*." Charles Bickford plays the part of the Cardinal.

► **REV. DR. WILLIAM W. AYER**, pastor for 14 years of Calvary Baptist Church in New York City, has resigned his pastorate and will devote his full time to evangelistic campaigns and radio ministry. Dr. Ayer was voted New York's third most popular citizen in a radio poll conducted a few years ago by Station WOR, and has recently written a booklet about Msgr. Fulton J. Sheen, entitled *Romanism's Pied Piper*.

► **THE FOLLOWING** is from a UP dispatch from London of last October 19: "A group of girls from a reform school were taken on a tour of historic Buckfast Abbey in Devon, home of the Benedictines, for moral uplift. Today seven of them are serving long terms for stealing rosaries, crucifixes and medals during the tour."

► **THREE PILLARS** of the Protestant Reformation were listed by Rev. Dr. George H. Talbot at a *Reformation Day Rally* in Paterson, N. J., as follows: 1) the right of every man to read and interpret the Bible as dictated by the Holy Spirit; 2) the placing of the Word of God above everything else in the world; 3) the change in the Christian's soul by direct submission to Jesus Christ.

January, 1950

► **EIGHT RADIO** advertisements explaining the Roman Catholic faith have been prepared by the Supreme Council of the Knights of Columbus as a supplement to their nationwide propaganda campaign. In cooperation with the Catholic Broadcasters' Association, these announcements, which are adaptations of their newspaper and magazine advertisements, are made available for use on radio programs as spot announcements wherever suitable.

► **ON ACCUSATIONS** that the Vatican's Sacred Roman Rota sold sacred objects and church offices and granted marriage annulments to Roman Catholics who were "*ready to pay large sums of money*," two Italian newspapers in Rome were brought to court last November 7 by the Rota. According to a UP dispatch in the [Newark] *Star Ledger*, Msgr. Deno Stoffo, one of the chief lawyers of the Rota, represented the Vatican, which charged the newspapers with slander.

► **ROBERT W. JOHNSON**, Chairman of Johnson & Johnson of New Brunswick, N. J., has donated his home overlooking the Raritan River to the religious order of Our Lady of the Cenacle, a cloistered order of Roman Catholic nuns. Mr. Johnson, who is a Protestant, offered the gift in memory of the late James A. McGarry, an executive of the company, and requested that yearly masses be said for his soul.

► **THE FULL EXTENT** of the control of religious life by the Czechoslovak Government was revealed in an AP dispatch in the N. Y. "Times" of last Nov. 11. All religious publications, educational, financial and charitable activities have been placed under the new Ministry of Church Affairs, which also decides what can be taught in seminaries and theological schools, what textbooks can be used, and how much may be spent for the upkeep and restoration of religious institutions. Church marriages alone will not be legal after Jan. 1, 1950.

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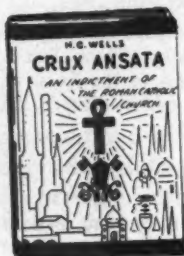
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► A BAPTIST MINISTER, Rev. Louis Heron, and four others were imprisoned for fifteen days last August for preaching on the streets of the small town of Val d'Or in Quebec. They went to jail rather than pay a fine to test their right to continue their street preaching. After his release Mr. Heron told how he and the four other Baptists had read their Bibles an average of three hours a day while in prison—but only after they had received permission from the Catholic priest to have the Bibles. As reported in the Toronto *Daily Star* of Sept. 2, Mr. Heron declared: "All reading material sent to the jail is censored by the Catholic priest."

► IN HOLLAND the Roman Catholic Church is now the largest religious denomination, with 3,709,860 members, according to the Catholic 'Register' of last Sept. 25, quoting statistics of the 1947 census released by the Netherlands Information Bureau. This equals 38.5% of the total population of 9,636,000 in 1947. The Netherlands Reformed Church showed a decline in membership to 31.03%, compared with 34.5% in 1930.

► THE NUMBER of Roman Catholics DP's admitted to the U. S. so far is about 22,000, according to Father Edward A. Bates, former deputy director of the National Catholic Welfare Conference refugee work, as reported in the St. Louis 'Post-Dispatch' of last Sept. 15. About 200,000 Roman Catholics still remain in refugee camps.

► A FIFTEEN-MONTH campaign to "evangelize America" was launched in Brooklyn, N. Y., last September 27, at a meeting of 500 ministers of thirty-seven Protestant and Orthodox denominations representing 40 million members. The crusade, organized under the auspices of the movement known as the United Evangelistic Advance, has as its slogan, "Win America for Christ."

► IRON CURTAIN newspapers mark the tenth anniversary of the start of the second World War last Sept. 1, by listing Marshal Tito with President Truman and the Pope as a capitalist enemy of Communist countries.



► **THERE ARE** now 54 living cardinals of the Roman Catholic Church, 16 short of the full number, since the death of Francesco Cardinal Marmaggi last November 3. It is expected, according to the N. Y. 'Times' of last November 4, that the Pope will create new cardinals sometime during this year. Archbishop Cushing of Boston, Mass., is a likely American candidate.

► **PROFITS FROM** a 35,000 acre cotton ranch in San Joaquin Valley, Calif., and a 65,000 acre wheat ranch in Montana will go to the Roman Catholic Sacred Heart Foundation Fund, Inc. These properties were recently purchased by *Rancho San Bernardo, Inc.*, a Nebraska corporation, headed by an Omaha attorney, Gordon Dising.

Secretary of the Navy, Francis P. Matthews, a Roman Catholic, is listed as one of the trustees of the Catholic foundation. According to an AP dispatch from Omaha last October 12, the cotton ranch is valued at \$4,800,000 and the wheat ranch at \$2,000,000.

► **A HONORARY DEGREE** of Doctor of Laws was granted to Franco by Coimbra University, Coimbra, Portugal last October 23, reports a UP dispatch. This was the first time the institution had awarded an honorary degree to the head of a foreign country.

► **BISHOP Aloisius Joseph Mueinch** of Fargo, N. D., has been recently appointed regent of the Apostolic Nunciature in Germany, according to the 'Osservatore Romano' of last October 25. The Apostolic Nunciature is the office of a representative of the Pope at the seat of government.

► **EPISCOPAL DELEGATES** unanimously elected the Right Reverend Horace W. B. Dongan as Coadjutor Bishop of the Protestant Episcopal Diocese of New York. Bishop Dongan, reported the N. Y. 'Times' of last October 26, will succeed Rt. Reverend Charles Gilbert, who will retire next August.

► **A TOTAL** of five new Discalced Carmelite Houses were opened in 1940. Two of these are in California, one in Michigan, one in New Jersey and one in Yangchow, China.

January, 1950

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► **ANOTHER** 'vision' of the Virgin Mary is said to have appeared to seven little German girls on a hillside near the small Bavarian town of Thurn. According to an AP report of last October 19, the girls—all from 10 to 12 years of age—say the Virgin appeared to them "in the sky above the trees," dressed all in white and carrying a black rosary. Tens of thousands of devout Catholic people flocked to the place in the hope of seeing the vision. It was pointed out that the little girls had recently seen the Hollywood movie *Song of Bernadette*, which dramatizes the alleged appearance of the Virgin Mary to Bernadette at Lourdes.

► **AN INTENSIVE** evangelical campaign among the Roman Catholics of Eire is being planned for the summer of 1950 by the Irish Baptist Union, reports the [Catholic] 'Register' of last November 13. Preparations include several mobile units equipped with loud speakers.

► **SEVENTH DAY ADVENTISTS** have a world membership of 672,658 in 9,700 churches, it was revealed at their annual council meeting last Nov. 10 in St. Louis, Mo. The total amount contributed by their membership in 1948 amounted to \$42,908, 580, the Atlantic Union Conference leading all others of the denomination with an average per capita giving of \$154.15.

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## *Your Questions Answered*

By J. A. FERNANDEZ

[The following are selected from questions submitted to Rev. Fernandez during his speaking tours throughout the country.]

**QUESTION:** "Is there any difference between the practice of Roman Catholicism in America, which is a Protestant country, and in Spain, which is predominantly Roman Catholic?"

**ANSWER:** Yes, there is a difference between the practice of Roman Catholicism in America and Spain. Officially the doctrines of the Roman Catholic Church are the same at all times, but for the sake of expediency, the practice of these doctrines varies in different countries.

Take the Roman Catholic teaching about freedom of religion, for example. The official teaching of the Roman Catholic Church is that error has not the same rights as truth, and should be suppressed by all possible means. At the same time Roman Catholics insist that theirs is the only true faith, and that all other faiths are error. As a consequence, they hold that these false religions should never be permitted equal rights with the one true faith.

But the application of this teaching varies in America and Spain. In America, where the majority of citizens are non-Catholics, the Roman Catholic Church demands full freedom of religion—for itself and for other minority groups—in order to assure itself freedom to continue to practice and propagate its doctrines. But in Spain, where Roman Catholics are in the majority, the Roman Catholic Church denies the same freedom to Protestants that Roman Catholics enjoy in America.

But should it ever come to pass that the Roman Catholic Church would gain majority control in America, then its

official teaching would be put into practice, and American Protestants would suffer the same disabilities as their persecuted brethren in Spain today.

**QUESTION:** "Do you think Protestantism and Roman Catholicism have the same basic belief in Christianity? If so, why not start a movement for these two Christian faiths to unite?"

**ANSWER:** No, I do not think that Protestantism and Roman Catholicism have the same basic belief in Christianity. Although both profess to build their faith on the divinity of Christ, there is a wide and deep gulf that separates them. The Roman Catholic Church cannot accept the death of Christ as the complete sacrifice for sin. If it taught that Christ completely paid the debt for sin, there would be no need for many of the essential Roman Catholic doctrines, such as purgatory, the mass, and indulgences.

On the other hand, if Protestantism were to compromise with the Roman Catholic Church and deny in part the power of Calvary, it would have to abandon the heritage of its Evangelical faith and thus nullify all the effects of the Protestant Reformation. For if salvation is denied in part, it is denied in whole. There is no half-way ground: one is safe or unsafe, dead or alive. Thus if Protestantism were to seek a common ground on which to unite with Roman Catholicism, it would have to be Roman Catholic ground. That would not be a union, but a complete yielding of the Protestant side to the Roman Catholic side.

**QUESTION:** "There is much publicity about prominent Americans who have become Roman Catholics. Are there many Roman Catholics who have become Protestants?"

**ANSWER:** Yes, there are many Roman Catholics in America who have become

Protestants. Surveys made in several communities in this country have showed that, in some cases, for every one Protestant who joined the Roman Catholic Church there were three Roman Catholics who became Protestants. I am amazed at the number of former Roman Catholics who greet me at my meetings all over the country. Although the conversions of Roman Catholics to Protestantism are not as widely publicized as the conversion of Protestants to the Roman Catholic Church, we can all greatly rejoice and praise the Lord that He continues to lead Roman Catholics out of their superstitions and fear into the light of His true salvation.

**QUESTION:** "I was a Roman Catholic and recently joined a Protestant church. However, I find that I am not quite happy. I do not want to return to the Roman Catholic Church, but the fear of death still haunts me. What can help me?"

**ANSWER:** My friend, it is not "*what* can help me," but "*who* can help me?" There is One and only One who can help you. He is Christ. His pierced hands are outstretched and He pleads, "*Come unto me, all ye that labor and are heavy laden and I will give you rest.*"

You found no salvation in being a member of the Roman Catholic Church, nor will you find salvation in merely being a member of a Protestant church. The act of joining a church will not save any one. The fact that you are afraid of death is an indication that you have not been born again, that your burden has not been lifted, that your soul does not possess eternal life.

I recommend that you prayerfully read the *Gospel of John* and also Paul's letter to the *Hebrews*. Then consult with some Evangelical pastor in your locality and continue to ask the Lord to guide and strengthen you.

## Communists Dominate Church

**C**HURCH-STATE relations in Catholic-Communist countries such as Hungary, Poland and Czechoslovakia are undergoing very confusing changes. In Czechoslovakia, for instance, the Communist government is insisting on union of Church and State—with the Church subordinate to the State. Heretofore it was the Roman Catholic Church that insisted on union of Church and State—with the old Austro-Hungarian Empire.

Dr. Josef Straka, spokesman for the Czechoslovak government, was reported in the *N. Y. Times* of last August 23, as stating that there would be no separation of Church and State in Czechoslovakia, and that "the more the Church tries to detach itself from the State, the more the State will interfere with the Church."

Strange to say, the present (Communist) government is trying to justify its policy toward the Church by appealing to agreements entered into long ago between the Vatican and the Austro-Hungarian Empire. It holds, for instance, that the Concordat with Austria in 1855, and a Hungarian law of 1715, require declarations of loyalty from religious orders, and give the State the right to require approval of existing religious orders and the formation of new monasteries and convents.

Thus Dr. Straka threatened that the government would close 103 monasteries and convents in Slovakia if they did not apply for State approval.

operate, and that any religious order that does not declare loyalty to the present regime will be outlawed.

This is union of Church and State with a vengeance—and most abhorrent. A State-dominated Church is as evil as a Church-dominated State. But the Communists here again are taking a leaf out of the Roman Catholic Church's book. They want to gain all the benefits that the old monarchies in the past received by union with the Catholic Church. They insist that the clergy, from bishop down to parish priest, as well as all members of monasteries and convents, must swear loyalty to the new regime. They want the right to approve the appointments of all bishops and priests.

By a new law enacted last fall by the Czechoslovak government, all churches, Catholic and Protestant alike, are to become mere subsections of the Ministry of Education. Worse still, churches are to be excluded from all sources of income, except what they receive from the government.

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## **The Parochial School Problem In England**

**I**N ENGLAND, as in the United States, the question of State support for Roman Catholic parochial schools has become a public issue. British Catholics, too, are concerned about the financial burden of supporting their own parochial schools apart from the free State schools, and are seeking a way to obtain State support for their 1500 parochial schools in England and Wales.

As reported from London in the *N. Y. Times* of last November 5, the bishops of England and Wales, in a frantic move to solve the problem, have offered to "lease" all their 1500 schools to the State, on condition that the State take over rebuilding and other costs—estimated at more than \$140,000,000. The bishops also, according to the report, have offered to allow the State to appoint the teachers in their schools, although all such appointments would have to be subject to the approval of the bishops as to religious belief, character and fitness—as required by canon law. An important condition of the offer is that

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Roman Catholic religious instruction continue unchanged in the schools, side by side with secular studies. This is possible in England, where separation of Church and State is not as rigidly adhered to as in the United States.

It will be recalled that an even more drastic plan was suggested some time ago to solve the parochial school problem in the United States by Representative Andrew Jacobs, a Roman Catholic who is opposed to any federal aid to parochial schools. He proposed that, if the Roman Catholic Church could not support its own schools, it should sell them outright to the Government, in which case they would become regular public schools without religious instruction as part of the curriculum. In the plan offered by the bishops in England, the Roman Catholic Church would gain all the benefits: all the teachers would be Catholics and approved by the bishops, the Catholic religion would be taught in the

schools, and the costs would be borne by the State.

The ministry of Education later rejected the Bishop's offer, declaring in a memorandum that "the Roman Catholic hierarchy have always aimed at throwing the whole cost of their schools upon public funds, and have not ceased to do so.

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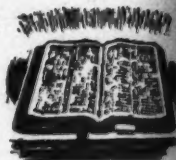
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## Communism And Christianity Compared

THE FACULTY of Garrett Biblical (Methodist) Institute at Evanston, Ill., published last August 20 a detailed analysis of the aims and principles of Communism compared with those of Christianity. Their findings declared Communism to be destructive of individual freedom and "*radically in conflict with Christianity, especially in its methods, but also in its goals and its attitude toward persons.*"

The document concedes that "Christianity and Communism have certain goals in common," according to the N. Y. Times' report, "notably the attainment of racial equality and economic betterment," but differ in their concept of the "supremacy of the person." Christianity proclaims this supremacy of the individual "as a child of God and an object of inherent worth," the report states. Communism, on the other hand, "*subordinates the*

*interests of the individual to the Communist system,*" and teaches that fellowship is "earthbound" and "*restricted to those holding the Communist philosophy.*" Listed were nine practical ways of combatting Communism by putting Christian principles into active operation.

It is good to know that Protestants are beginning to evaluate the aims and methods of Communism and to find ways of combatting them. So far, the Roman Catholic Church has been regarded as the sole champion of Christianity against Communism.

Protestantism is the real defender of Christianity, and has more to lose than the Catholic Church should Communism overrun the world. It will be noted that many of the criticisms of these Protestant professors against Communism can be applied to the aims and methods of Roman Catholicism. The Roman Catholic Church also subordinates the interests of individuals to its ecclesiastical organization, and its fellowship is restricted to those alone who believe its dogmas and follow its ritual. It is totalitarian in its methods and excommunicates all who refuse to obey its dictates.

It was the Protestant Reformation that asserted the freedom of the individual by re-proclaiming the Gospel teaching of salvation that makes the individual a child of God and an object of inherent worth.

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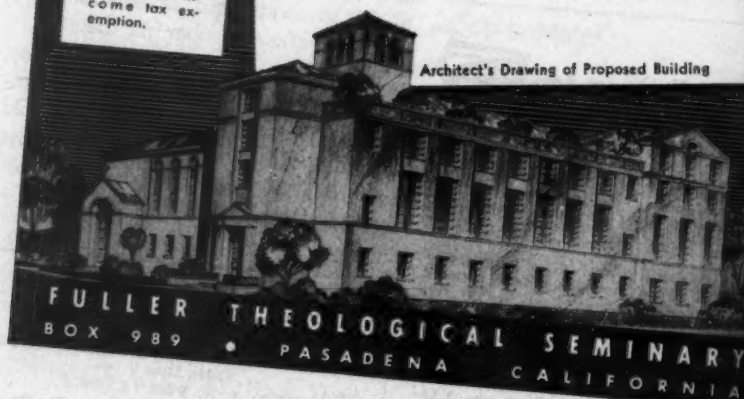
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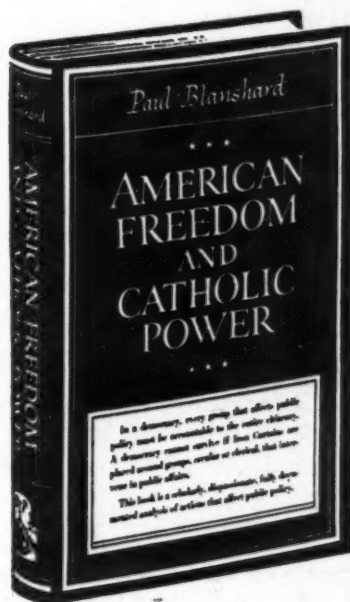
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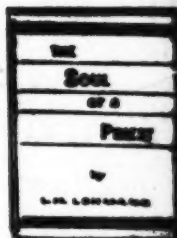
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